OBIECTORVM REDVCTIO:

OR,

Daily Imployment for the Soule.

In *Occasionall Meditations* upon severall Subjects.

By *Donald Lupton.*

---

1 Tim. 4. 14.
Despise not the guift that is in thee.

LONDON,
Printed by IOHN NORTON,
for IOHN ROTHVVELL, at the
signe of the *Sunne*, in *Pauls*
Church-yard, 1634.

O what the manner of this parties man
for to be blest eternally and bare
whit titell with her which she had o
the gift of god and not by god acur (fir
8th

Amongst the rest of vartues which a
Unto what place of him that rules th
of blesing and of cursing he is abel

BRITISH MUSEUM

38
9 6
97

TO THE RIGHT Honourable LORD, *George* Earle of *Rutland*, Baron *Roos* of *Hamelake*, *Belvoir*, and *Trusbut*, Encreaſe of Honour, and Happines, temporall, and eternall.

My LORD,

RElegious, *and* Rcall *good-nes eſtabliſh* Greatnes: *thout theſe* Supporters,

Mole ruit sua. *Let* Vir-
tue *keepe Court* within
and Honour *will* atten
the outward Man.

Clouds *cannot* long
obscure that Sunne *which*
moues directly. *As* Good-
nes *make all men* Honou-
rable, *so it makes them*
Conspicuous. *Those*
whose Actions *are* pi-
ous, *will be* Eminent i
Place, *and* Person. *The*
firmest Basis *for Honour*
to mount upon, is Practi-
call Virtue, Indirect
and Oblique *Ascents*
m

may be more ſpeedy, *and* early, *but they are ſubiect to* ſodaine, *and certaine* Præcipices, *thoſe which are Raiſd upon* Virtue *are* durable, *and* permanent: Others *may ſhine* ſooner, *but theſe* ſurer, & longer. *Thoſe are as* blazing Meteors, *theſe as* fixed Starres.

I know (my Lord) your Intendments this way to be Methodicall. *So that your* Actions *are warrantable* directions *to others, and I in avouching* your

Honour *to bee truely* Noble, *cannot* Iustly *be censured for a* Parasite.

The knowledge *of this, and the* Experience *of your Honours* Candide *disposition, giues me Encouragement to present my Worke to your Tuition. I know your Honours delight is to bee a Lord* Protector *of* Virtuous *Endeavours. Comfort it* may *be to you, disparagement it* cannot *be. It showes your* Affection *to Learning, and Religion, truely*

truely preserves your Memory sacred to Posterity, and giues courage to the Heart of the Labourer, even to future undertakings.

That Reverend * Father in our Church, first began to enter this Path, and sent his Labours to the World for a patterne, under the Protection of a Right Honourable Patron. His Exhortation was my Incitation, I am beholden to him for Method, but the Matter was

* L. Bb. of Exon.

mine

mine owne. What is thus
mine by right of Compo-
sing, I entreat your Honor
to make yours by way of
Patronage and Protection.

Thus your Honour, One
of the Worthies *of* Israel,
in our Salomons *Court,*
shall haue the Prayers of
him, who desires to be, and
is,

Your Honours

Servant,

Donald Lupton.

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Vpo

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Maij 2. 1634.

PErlegi hunc Librum, Donald
Lupton (cui Titulus) Dail
imployment for the Soule, Q
continet folia 80. aut circiter, in qu
bus nihil reperio sanæ doctrinæ, au
bonis moribus contrarium, quo minu
cum utilitate publica imprimatur
ita tamen ut si non intra 5 menſ
proxime sequentes typis mandetur
hæc licentia sit omnino irrita.

Guilielmus Haywood

DAILY
mployment for
the *Soule.*

MEDITATION. I.

Vpon the sight of a IEW.

WHat have *I*, or this *Man*, in *Vs*? that *He* should be *reiected*, *receiued*. It might seeme to have beene as easie to

have kept him *In* who wa
In, as to place me *In* wh
was *Out*. But who dare di
like, what the *high Court* a
Parliament of Heaven ha
pleasd to *enact*. Thou art
good (*O God*) in thy *Iusti*
as in thy *mercy*. If his *fa*
be my *rising*, the number
thy *Elect* is still certaine.
see it is more necessary t
have *Iesus Christ* our *Brothe*
then onely *Abraham* to b
our *Father*: that covenant
Circumcision must be crown
by that of *Faith*. If I ha
his seat in the Church
ven to me, who was, and
as yet *excommunicate* for
comming there; Who c
or dare accuse the *Lord*

that *Court* for unjust: I desire hartily of God to make him my *Pew-fellow*, let him see his *error*, and be joynd to the *glorious* Assembly of the *Saints*. God excluded none who first did not exclude themselves; *We all* are bound and I doe heartily pray, that all *Israel* may come. *Ju.* My perfection and theirs shall be *together*, Hasten *both* (O Lord,) and make the Children of *Abraham* and *Christ* all *one* in the unity of the same *Spirit*, and the same *Faith*.

MEDITATION. 2.

Vpon PILATE, *washing his Hands.*

SEe how this *Roman Deputy* seemes to *affect innocence*, He will *appeare* to be, though he will not *be* a sincere *Iudge*, While he washes his *hands*, He pollutes his *heart*. What a vaine folly was it to *dippe* in *water*, to *swimme* in *blood*? What a strange *delusion* was this, to seeme the *cleaner*, to be the *fowler*. Outward *pretences* may, and are often voyde of *sincerity*. Many *Roman Pharisees* doe often

sprin

ſprinkle themſelves in *Holy water*, yet vnder this wallow in the blood of *Princes*, and Gods weaker *members*, and ſo many *Hypocrites* amongſt us under the forme of *ſanctity* commit the deepeſt and deſperateſt *impieties*. The worſt *complexions*, and ſordidſt *natures* are deepliest painted. The groſſer *villanies* have the fairer *excuſe*. That great *Impoſter* when Hee meanes *worſt*, appeares as an *Angell* of Light. We are not to relye upon *appearances*, I deſire not to *waſh* with him, I had rather haue a *cleane* Heart and *foule* Hands, then

cleane Hands and a foule Heart. *Præstat esse quam videri.*

MEDITATION. 3.

Vpon the sight of a Toade.

WHich of us *two* are of the *Antienter* House? the *Earth* is our *mother*. This creature may plead *antiquity* of *nature*, I of *sinne*. My originall *Polution* makes this so loath some to the *sight*. I am beholden to it, for bearing so *patiently* some part of my *burthen*. By *nature* I am as full of *poyson* as it. *Every* sinne is not one-

ly

ly *venemous*, but *mortall*. In my *corrupted* nature, I doe appeare in the Eyes of God as *ugly* as this deformed *beast*. It would perhaps be better if it *could*; I may bee, if I *will*. This creatures *deformity* comes from mee; mine from *my selfe* and *Satan*. How am I beholden to that God, that did not (though hee *justly might* have made me *so*) How am I bound to praise Him, who to make mee comely, lets the whole *creature* suffer under *vanity*. *Rom.* 8.

Meditation. 4.

Upon hearing a Woman *to die in* child-bed.

THE *unlawfull* desire to *taste* fruit, made her die in bearing fruit. *Eves* sinne procurd her *suffering*. The opening her *wombe* is a *preparative to her* grave. It may well bee called a *Travaile* when the *Mother* takes her journey out of the World. I see truely what a dangerous thing it is to conceive and breed *sinne*. St. *Iames* spoke true, That sinne when it is *conceived brings forth death*. Children (I thinke) have

have good cause to *love* their Parents who are *willing* to part with life themselves to give it these. How ought *we* then (O *Saviour*) to love thee, who to give *us* eternall life was so *willing* to lay downe thine owne life in the grave. And in the case of *regeneration*, so must every Child of God doe. His *body* must die *wholy* to sinne, that soule and body may live *wholy* unto righteousnes, unto glory. The onely way to live *hereafter*, is to die *here*.

Me-

MEDITATION. 5.

Vpon SAVLS *going from Heirusalem to Damascus.*

WHither posts this deepe-learnd *Pharisee* with such *Eagernes* and *Zeale*? did *Gamaliel* his *Tutor* ever read such a *Lecture* of bloody *persecution* to him? where found he this *Axiome* in the whole *Law* to persecute the *Gospell*? where learnt he ever to make *Messias* fight against *Christ*? Could he so *deeply* love the *Seruant* and yet *kill* the *Master*. All knowledge and *Religion* is

y *professor* is but zeale *blin-*
d without *Christ*. It may
eme strange that the *Pro-*
ssors of Divinity should
ave such *starres* and *so* deep-
uyed. *Behold!* the *great*
oodnes of God. In the *depth*
f darknes *Saul is* caught
nd *compassed* with the great
ght of a *glorious Sauiour*: We
re not *masters* of our *owne*
thoughts, It was a true
peech of *Ioseph*, *ye thought*
ill but God brought it to
ood. When wee thinke
nany times to doe *most*,
ee then cannot doe any
hing. I see it's vaine figh-
ing against the *Church* of
hrist. God does well know
ow to catch a *sinner* at
aduan-

aduantage. Even *all* thing
persecution it selfe work
for the good of Gods *Saint*
He beganne his Iourney
Saul. But ends it a *Paul.*
if I be asked where *Saul*
I may safely answere. Is
Saul now among the Prophe
and Apostles blessed
Euer.

MEDITATION. 6.

Vpon DAVIDS *Adultery.*

IS it not pity such a *Ro*
should have such a *Ca*
ker? so *faire a face* such
Blemish? But what *Saint*
priviledged with the stat

Perfection here? This
(as it proved) was but for
surer standing, *better*
ed taking. The greateſt
neſit (I ſee) that God
nds to recover *Him*, is a
od Sermon preacht, and *well*
plyed by a *worthy and well*
arned Prophet. ſend (O
God) *ſuch* alwayes (upon
eed) in the *Courts* of earth-
Princes. *They deſerve* there
laces with *reverence*, with
eſpect. No Member of
hriſt can expect a *Freedome*
rom *tentation*, Our *head*
ad his *trialls*, and thoſe
harpe ones too, by that wick-
d *One*. the *faireſt Sunne*
ometimes meetes with
louds. So the *pureſt* lights
of

of the Church want
their blemishes (O God
let not me so much lon
that he fell, as quickly re
he did in time recover.
me looke well to my sel
For I may be sure, that if
tan durst invade such a reli
ous Crowne. He will not sp
the weaker subiect. The be
course to keepe our Sara
to avoyd idlenesse.

MEDITATION. 7.

Cain Gen. 4. murthe
his brother. Abe

WHat? but one
threw it a

Wo

World? and they together
y the eares. What's the
uarrell? for *wealth*? or *ho-*
r? the *one* was not knowne,
he *other* not affected. Was
t *religion*? this would have
aught *Cain love*, not *revenge*.
his was an *early perſecution*,
he divell began *warr* be-
imes; *goodneſſe* can no ſoo-
er be begun, but *it* ſhall
neete with *oppoſition*. We
uſt not looſe our *religion*,
hough we *bleed for it* by our
wne brethren; *All* in a *family*
re not the *children* of the
me father, *Grace is not tyed*
o the *firſt-borne*. *God* may
hooſe the *youngeſt*, leave the
ldeſt. *Cain* ſcornes to hate
nder *blood-ſhedding*. The di-

vell

vell is a *murtherer* from the beginning. *Brethrens* divi-ſions eſpecially in matters of *Religion* are *hardly reconci-led*, But though this one dyes, *God* knowes how to bring up another, *goodne* ſhall be ſure of *Enemie* but it cannot be utterl *rooted out*. *Abell* hath ha abundance of *brethren*, *Cai* did not ſo much kill *Ab* *as himſelfe*. It is a tru *Maxime* that *Sanguis marti-rum ſemen Eccleſiæ*. S. *Pa* ſhall conclude it in thi ſaying. *That he that w borne after the fleſh perſecu-ted him that was borne aft the Spirit.*

M

MEDITATION. 3.

Vpon the good Samaritan *and the* wounded Man.

SEe how we poore wretches are beset with *dangers, our life is* but a *continued passage through robbers* & *Free-booters.* It's the *safest* to keepe our selues at *home.* When we goe forth; we expose our selues *to hazards.* It's not *every* Mans happines to have such a *compassionate* Passenger. *That man* liues *safe* whose *minde* keepes *within.* A *retired* life hath the *fewer* inconueniences. This Man found

most good at the hands o
a *stranger*. A *friend* is mo
Neere then a *brother*. It i
grace not *nature*, *affection*
not *affinity* that are *mo*
sensible and sympathizing
of distresses. I see plainel
that those *Iewish* ceremo
nies are not so Helpfull,
the *mercies* of God in *Iesu*
Christ. It's not the *Eye* o
the passenger but the *hea*
which does good to *miserie*
I doe desire to keepe *home*
but if thou (O God
shall be pleased to imploy
in *publicke*, either protect
me from these *spirituall*
murtherers, or send m
speedily such a comfortable
Physitian.

Meditation. 9.

Vpon Demas *leaving* Saint *Paul.*

WHat a poore conditioned *brutus* was this having such a good *master*. It was a miserable sequel of instruction *Apostolicall* to forsake *God* and goe to the Divell, upon what warrant, did he ground himselfe to be so *sodainely* besotted with the lust of so base a strumpet? Where had he this *posture* to turne *Temporizer*? Was it feare of any *Persecution*? What made hee then in that *Spirituall* warfare? if blowes would daunt

him? did hee ſuppoſe this *preſent* world the *ſafer* or the *ſweeter*? why then did he ſo *Hypocritically* joyne to that *Heavenly Doctor* in *Divinity*; what made he in this Co*ledge* if he did not intend to *proceed*? His *non Proficiency* is an Argument of *weakne*. And the leaving of this *ſociety*, argues enough to prove him an Ideot. And ſuch is every one that leaves Heaven for Earth. How many have beene, and are *ſicke* of this malady: The naturall mans *faith*, is his *ſence*, and his *Preſent* Poſſeſſions are his Heaven. He prefers the things that are *ſeene* before thoſe that are not

not, for *want* of fayth. I would he had beene the *first* and the *last* of this nature; I pray thee (O God) to weane my *heart* from covetousnes. And since thou hast pleased to *admit* mee into the schoole of grace, let me so order my *affections* that I alwayes may be a Student of *that* society.

MEDITATION. 10.

Vpon the two Disciples going from Hierusalem to Emaus.

SEe what may fall out by the *way*. I doe verily sup-

pose when these *two* began there *journey*, they little thought to have had such a *good* Companion to have gone along with them. But God takes his *advantagious* opportunities. There discourse is *politicall*, yet *fearefull*; commendable from the *subiect*, they talkt *on*, relishing of *distrust*, from the party they spoke *too*. Its not *safe* opening the Closet of our *hearts* to *every* Traveller, wee may lend our *eares* and our *tongues* to many whom wee will not *trust* with our *hearts*. (O God) I doe entreat thee *in all* places let my words be such as relish of *sanctification*. In the high way up-

upon my journeying, as well as at other times; *good* society makes *tedious* things seeme *pleasant*, and is a *Whetstone* to giver an *edge* to a *doubting* soule. Thou dost (O Saviour) allow us *wisedome* with the *Serpent*, as well as *innocence* with the *Dove*: we may safely discourse of thee, but we must not deny thee: our policy must not exclude our faith. I doe intreate thee to take that advantage of every one that *doubts* of that *high* point of *thy* resurrection, or *his owne*, as to catch him and consume his *wavering* heart in that point of *faith*. Lodge thou Oh Saviour in my *soule*, so I shall

know thee truly, and reig
with thee eternally.

MEDITATION III.

Of a Dogge in a Chaine.

THe malice of this Cr
ture is great, but it
wisely limited. His power, a
his will are not proportio
nable; though being chain
he cannot bite with his te
yet his barking showes wh
he would do at liberty. Ad
mirable is that divine Pow
of God limiting, permitti
that great Dogge of Hel
when he persecutes by bond
imprisonment, and captivity

then he *bites* sore: when he *slanders*, *reviles*, and *envies*, then hee *snarles*, and *barkes* onely. If God should not permit *this* Curre, few would feare his *justice*: if *he* should not *limit* him, many would *question* his *mercy*. It shall be my comfort to know that my *greatest* Enemy is at my *Fathers* disposing: if I bee *barked* at, or *sorely* bitten, I know it is his malice, and *Gods* permissive Will, I will not *feare* him, though I will endeavour to *shun* him. *Sennacherib* was a *whelpe* of *this* litter, let *loose*, but *sodainely* pulld *In* againe; he may bee to *warne* me, not to *worry* me: *He* shall speed never the bet-

better though God
him. I doe not much gri
that there is such a Dog
nor doe I much feare
breaking loose, being
strongly chaind by such
wise master. My prayer
God shall be, to tie him
shorter, and I could wish
were alwaies *muzled*, bu
Gods *will* be *done*.

Meditation. 12.

Upon a beautifull *and* pu
Virgin.

WHo would think
that *corrupted* Na
ture could send forth such

rich jewell to the *world*.
low *seemely* and *decently* is
very Part proportioned;
hat a *curious* Tabernacle,
s here wrought by the will
f *Heaven*; how *gloriously*
nd *richly* covered, while
many others either want
his *resplendancy*, not *counter-*
feit it by impostures, and
paintings, give mee that
reall not *adulterate*; *native*,
not *artificiall* beauty, No
Ague, Aches, diseases, have
as yet seizd upon, or im-
paired her *Perfections*: Any
ingenious and well quali-
fied Spirit desires such a
Mate. How lively an *em-*
blesme is this of our *soules*,
before eyther *corruptions*,
or

or *imperfections* have tayn
them. But *she* doth plain
describe that *mysticall Virg*
the Church *tryumphan*
which shall be presented
her *Husband undefiled*, with
out any blemishes, spo
or wrinkles, all her Par
keepe harmony, and dece
cy; *she* shall bee glorious
moulded in *immortality*, an
incorruption; *Her coverin*
shall then bee the *glorio*
Roabes of her *Husband*
righteousnesse. The *Church o*
Hypocrites, though now
show, and appearance beau
tifull, shall then prove bu
a strumpet; (O *God*) Haste
that day of happy union
and let me be but in the re
motest

to

moteſt and extreameſt part of that *myſticall* Body; I ſhall be ſure to taſte *Joy* and *Comfort* enough.

MEDITATION. 13.

Upon ſeeing a Man arreſted, *and carried to* Priſon.

SEe the *power* of Law and juſtice tranſgreſſed! That Party broke his *bond*, wants Bayle, and is fallen into the pawes of a *mercileſſe* Creditor. What can bee expected but a *full* ſatisfaction, or elſe a *Perpetuall* Impriſonment. It was no otherwiſe (O God) with

with thy *Law* and thy *Iuſti*
by *all tranſgreſſed*, we bro
our Bonds, and our Cov
nants, and ſo fell into th
danger of that *great* jayle
Satan did plead for a *wri*
and an *execution* at th
Barre of thy *Iuſtice*, an
being *ſeald* turn'd *Serieant*
and *arreſted us*. Wee al
wanted ſufficient Bayle
and were not *able* to giv
Satiſfaction. This gran
executioner ſeizd upon *all*.
But (Oh Eternall Saviour)
we are for ever bound t
love *thee* who of *thine own*
mercy and *free* love diddeſt
reſcue us from our Credi
tors hands, by thy *merits*
paiedſt the Debt and ſet
us

wholy free, how Carefull ught we to be to ſhunne ll ſinnes; which make us ll *ſuch* deſperate Debtors: Oh let me ever bee paying bee with *thankes*; who to et me *free* didſt *willingly* oe to Priſon *thy ſelfe*.

MEDITATION. 12.

Vpon the ſight of an Hive *of* Bees.

Doe not a little wonder at this Common-wealth of Flies. Every one by his proper diligence in particular, aduances the *riches* of the ſtate in generall. There are

are 4. things remarkeable
this little *busie-body*. 1. Th
make *no* strangers *Deniz*
2. They bring *home* store
wealth but *transport* litt
3. They *harbour no* slugg
droanes. 4. They goe for
well furnished with *wing*, a
sting, for *defence*, or *offence*.
good patterne for Natio
and societies of men, happ
Republiques where store
wealth flowes in, but litt
goes out: where *All* are ke
from *idleness*, and are well i
ployed, and where ships g
forth like Bees, that can u
on all *lawfull occasions*, eyth
fly, or *fight*, well stored wi
Ammunition. It's no oth
wise with the *soule* of a *fait*
fa

all Christian. It must not admit of *strange* Gods, or *strange worship*. It must fetch *grace* by *spirituall* labour and diligence. *It* must have *fulness* as the *ruine* of it's *measure*, and *when it* goes out in her *spirituall* warr, must be furnished with the *whole* Armour of God. I doe beseech thee (*O God!*) to make me a *subiect* of this nature, and a *Bee* in this *Hive*.

Meditation. 15.

Upon a Mans shadow.

I See not this *mourning Scruiteur* attend my corps in

in a *Cloudy* day, nor in
darke night; Nor when I
ſtill in a *cloſe* ſtudy. It
onely my attendant in t
Sun-ſhine, or in the Moo
light, or elſe in ſuch pla
as are capacious of bo
theſe Celeſtiall *Candles*.
plainely ſee that *flatt*
moſt followes a *proſper*
ſtate. *Paraſites* hide th
heads in *dangerous* occ
ons. A *reſerued* life
inouſly imployed admits
ſuch Hang-byes. Men wh
liues, and *actions* are *publi*
and *courteous*, are peſte
moſt with *ſuch* vermine, th
doe me this fauour, that th
make the world beleeve t
I am a *ſubſtance*, or elſe h

t: And *this* is the ſtate of
he *ſoule*. What is the *world*?
he *Fleſh*? *Wealth*? *Honour*?
ut meere ſhadowes, which
n *perilous* times either ap-
eare *not*, or to no *good*
urpoſe. *He* ſhall bee *my*
riend that will bee my
ompanion in a ſtorme. *Proſ-*
erity gets followers, but
Adverſity makes the *true*
liſtinction of them. There
s no truſt in ſuch *Reeds*;
or he ſung truely.

Quem Dies vidit veniens
Superbum,
Hunc Dies vidit fugiens
Iacentem.

MEDITATION. 16.

Vpon the sight of the Raine-bow.

THis *Bow* is bended b
without an *Arrow*, b
God hath *abundance* in h
Quiver. He *forbeares* to p
nish, not for *want* of inst
ments, but becauſe hee
patiently mercifull. I d
admire the *Maker* of it, a
the *faithfulneſſe* of *his* pr
miſe, I may well belee
him, who hath kept h
word theſe *five thouſand* yeer
and upwards. It is uſuall
ſeene before and after *Rain*
whe

hen I ſee *it* before, I may
ecpect a *ſhower*, not feare a
Deluge: when I ſee it after
Raine, it doth *confirme* my
aith, *ſummons* my Repen-
ance, and doth *ſtrengthen*
ny obedience. Lord thou
rt willing to teach us by
ll meanes, Thou art ſo
indfull in *this*, and *in all*
ther thy promiſes, that we
ay ſafely take them for
erformances. Oh then I pray
hee *quickly* to ſhow *that*
igne of thy Sonne *comming*
o *Iudgement*.

Meditation. 7.

Vpon a Winter day.

HOw cold and darke is *this season*? and how uncomfortable? it's well it is *contracted*, and so *long* a night succeeds, with the hopes of a *ioyfull* Spring-tide; how diligent is every one to provide *warme* houses, *good* cloaths, *restorative* diet, *sufficient* fewell for the house. How easily in this doe I see that *Winters-day* of sicknes, persecution, and death: withall, I take comfort, because they are *limitted*; *violent* they may be, long they cannot

t *be. Sorrow may* endure for
Night, but *ioy* commeth in
e *Morning*, theſe *Myſticall*
oods may bee *great*, and
ge *horribly*, but *they* ſhall
ſſe *over* mee. This pit of
eath may be *deepe*, but it
annot *ſhut* his mouth upon
ne: under I *may* bee, above
ſhall bee. Howſoever my
rave ſhall put a *Period* to
he *greateſt* of theſe *outward*,
nd *temporary* ſufferings. I
know I ſhall *ſleepe* in reſt,
ntill the *ioyfull* day of the
reſurrection, as a *glorious*
Spring-time doth advance
me, (*Lord*) I pray thee give
me *wiſedome* to provide *that*
Habitation, and Tabernacle
which is *eternall*, the *marme*

Roabes of *Iesus Christ* [illegible] Righteousnes to adorne [illegible] thy *Spirit* to heate my [illegible] fection; So I shall be [illegible] that though it be *bitter* [illegible] me *here*, it shall be *sweet* [illegible] me *hereafter*, and since this *Winter day* shall come, let [illegible] not take me *unprovided*. *Conturbatus mundus, Cælum serenum est.*

Meditation. 18.

Vpon the Sunne.

THis *heavenly* Candle is *comfortable* for his light and heat, *admirable* for his beauty and motion, *necessary* to all the inhabitants of the

he world. He is *wisely*, and *worthily* placed, and he *keepes* his station, and *honourably* performes the will of his Master, he moves not *obliquely*, but *directly* in his course. It is a great blessing when *good* men are *advanced* to preferment. When *Moses*, and *Aaron* rule the *ship* of the Church, and Common-wealth, it then goes *safely*, stands *firme*, and feares not *winds*, or *waves*. What *respect*, and *reverence* ought the Magistrates of the *Church*, and *Common-wealth* to have of Inferiors. Such *glorious* lights ought to be much and highly *honoured*; *Our* safety and *wel*-being comes from

from them; *These* keepe all the *Heavens* in an *order*, and *comely motion*. It is a manifest *symptome* of a *diseased* Commonwealth, when *these* are not *esteemed*: These are the *eye* and *heart* of the body *politique*. *All* inferiour members receive *comfort* from *their* wisedome. Learne me (Oh God) a *quiet* subordination and a *conscionable* submission to these *worthy* lights. I see the *Sunne* gives heat to *all*. Gods blessings are not to be *impropriat*. He that gives to *others* shall not have the lesse virtue in *Himselfe*. It is usuall for one *Candle* to *light* up another. *Bonumquè communius, eò melius*

Me-

Meditation: 19.

Upon the sight of a Brave new House *without* Land *or* Meanes *to it.*

Suppose *that stately* edifice was scituated there for *pleasure*, and health, But neyther see *good* furniture *within*, nor *proportionable* meanes *without* to mantaine it, It hath nothing but a *faire* prospect to move enuy, and *high* Turrets to show the *Pride* of the owner, and to expose it to *stormes*, and *windes*, when as yonder *little* Cottage close by, seemes poore and base *with-*

without, yet is admirably well furnished with Olive branches *within*, to comfort the two *aged* Parents.

How plainely doe I describe beauty, and *outward* comelines, without *any* endowment of the *minde*, *alwayes* the *faireſt* face hath not the ſoundeſt harte, *outward* perfections are not a *generall* argument of *inward* goodnes. The Casket may be faire, and gilded, yet have *poyſon* in ſtead of pearles *within* it. *Naturall* parts at the beſt are but *meere* blemiſhes *without* Grace.

All is not to be truſted that is *faire* in ſhow, *pride* and

and *ostentation* may please the passengers eye. But give me that *little low* grace of *Humility*, I had rather not *seeme*, and *be* rich, then to *seeme*, and not *be so*. The *one* is *close* retirednesse with *content*, and safety. The *other* is *onely empty* formality with *inward vexation*.

How many *Pharisaicall* professors are *faire*, and *pleasing* to the eye, yet *rotten* at the soule. May I ever professe the *power* of godlines, & not strive onely to hold the *forme* of it. *Reall* performances of good duties are *that* which God looks for, not *fained* and *counterfeit* seemings, the one are but *high* clouds with-

without water, the other *We* full of lively springs. Gi me an *humble* heart full *grace*; so I shall be *satisfie* when they shall be *empti* and shall have a *sure* corne stone, when *they* shall mou der to *rottenes*.

Respicit Deus Humiles, reje Superbos.

MEDITATION. 20.

Upon the sight of a Butche *killing a* Lambe.

I Cannot but thinke o that saying of St. *P* The *creature* doth *groane* un der the bondage of *corrupti on*. How *meekly*, and *patient*

It submits to the *Knife*. At sight of this, I may say, *Ecce Agnus Dei*, who so *quietly* suffered *all* the iniuries offered him, & as a *sheepe* before the shearer, so opened *he* not *his* mouth: His adversaries were not so *violent*, and *eager* in their thirsting for his life, as hee was *ready*, and *willing* to lay it downe, and whereas they thought to conquer him by *malice*, hee did conquer them by *meeknes*, and *mercy*. How different was *thy* desire from *theirs*, Thou (O Saviour) camest to give them all *eternall* life, and they *hunted* with bloody wils to take away life from thee. I see also the lot & share of all thy

holy

holy ones, They are Tanquam oves, and Agnelli. They are but counted as sheepe for the slaughter: Oh Butcherly and bloody world! will not the blood of that One satisfie thy madnesse? must thou needs swim in the blood of his poore members also? persecution even to death is the portion of Gods children. The head hath suffered, and we must all looke to follow: all that will live godly in Iesus Christ must suffer persecution: (Oh God) learne me courage, and chearefulnes in all tryals, for thy name sake, for I know this, if I suffer with thee here, I shall reioyce with thee hereafter.

Per Crucem Itur ad gloriam.

MEDITATION. 21.

Upon a Doore, *turning upon his* Hinges.

THis is *contented* with its *owne* motion. It turnes *backwards*, and *forwards* constantly: *sometime* for want of Oyle it *skreikes*, and makes an unpleasant noyse; but it will not bee gotten of from that motion *without violence*.

In this see the sinner *Habituated* and *accustomed* unto evill courses, can the *Blackmore* change his colour; or the *Leopard* his spots? then may he that is *accustomed* to evill, *doe well*. How he winds himselfe from *one* sinne to

another, but ends in the *same Center*. Sometimes *weary* with the motion in one wickednes, he turnes to *another*, but his *whole* life is nothing elſe but a *gally-mophrey* of all ſinnes, he moves as in a *circle*, from *ill* deſires to *covetouſnes*, ſo to *uſury*, ſo on to *oppreſſion*, then to *exaction*, then to *grinding* the faces of the poore, and at laſt *eates up* Gods people, as if he would eate *bread*. His *remoueals* are but from *one* evill to a *worſe*, and dies in the *higheſt* ſtraine of *all* impiety. But perhaps his *conſcience* now and then gals him with horror. Then Satan *oyles* him with ſome *new* pleaſure or profit, and

ſo

keepes him eyther as *fast* ound or *faster then* before. here is *little* or no hopes his *ceasing*, unleſſe it bee the *ſtrong* Hammer of ods Word preacht *home* his *conſcience*. Let me (Oh od) hate and leave *all* ſinne, aſt I be too *ſoone accuſtomed* any. I pray heartily that ne may bind themſelves pprentiſes to that *unlawfull* rade.

Conſuetudo altera Natura.

MEDITATION. 26.

pon the ſight of a Sword:

His defends our *perſons*, and offends our *Enemies*,

use makes it *bright*. Vp
ſome occaſions the ſcabb
is either the *beſt*, or *worſt* pl
for it; It's terrible in t
hand of an expert *Warrio*
Many ſhould uſe it, who
for *feare*, or *favour*, or *both*,
it ruſt. Three ſorts of m
ought to uſe it diſcreetly, t
publique *Magiſtrate*, the *S*
dier, and the *Traveller*. It
ſo ſhowes nnee the nature
that *ſpirituall* word of tru
which is the ſafeſt *Buck*
and *ſheild* for our ſoules,
bodies, in all conflicts
combats, deſtroyes all
power, and Armadoes of t
Prince of darkneſſe; the
ner it is uſed, the more ex
lent it is. The mouth o

diligent *Prophet* shewes the *Energie* of it. They doe ill that debarre the use of *this* weapon to Gods *people*. It's ill when 40000. Israelites can scarce have it, or use it rightly, but it's worse when the Magistrate *will not*, and when the Prophet *cannot* handle it.

Lend me *courage* (Oh my Saviour) in my calling and *this* weapon. So I need not feare the *malice*, or *multitude*, *faces*, nor *forces* of those presumptuous *Philistins*. Teach thou my *Hands* to Warr, and my *Fingers* to fight, then I need not question the *conquest*. If I perish, it's mine *owne* weakenesse

and cowardize, not the *insufficiency* of the Instrument's

Diabolus Hostis.
Scutum Christus,
Verbum est Gladius.

Meditation. 23.

Upon a virtuous *Wife, having* many *Children.*

IT's not *Every* mans happiness to enjoy *such* a blessing *without* fruit, how well is it with him that hath good administred to him in such plentifull, and rare *Models*. I am perswaded that her husband *feares* God: For she is promised a portion *onely* to men of *that* qualification.

Hee

Hee need not feare his *Enemies*, becauſe his Quiver is full of *theſe* Arrowes. It's well when *goodneſſe* multiplies, *ſuch* Seed cannot bee ſowen *too ſoone*, nor ſpring up *too faſt*. Sterility is fitteſt when the *wombe* is not *holy*. God threatens to give *dry* breaſts, and *barren* wombs as a curſe to *ſinfull*, and *diſobedient* Husbands.

Thy Church (O Saviour) is as *this* virtuous Matron *well ſtored* with Daughters, and Olive branches to adorne the Courts of that *new Hieruſalem*, in her Husbands *Abſence* how *ſhe* mournes, how lovingly and patiently *ſhe* deſires, expects, and prayes

for his *comming*, how *prudently* ſhee governes her family? and how *carefully* doth ſhee provide for their diet, and ſuſtenance? And juſt ſo it is with thy *Syon*. Thy *long* abſence makes her ſeeme as a *widow*, and how earneſtly, and often hath, and doth ſhe pray for thy *ſecond* comming; and *I* as one of her *youngeſt* ſonnes doe cry and pray to ſee *my* Fathers preſence. *Come* Lord Ieſus, *come* quickly.

Eccleſia ut Sponſa,
Chriſtus Sponſus.
Math. 25. 5.

Me-

MEDITATION. 24.

Vpon the ſight of a Graſshopper.

WHere doth this *Summer ſinging* Souldier, take up his *quarter* in *Winter* time? No man can know from whence he *marches*, nor whither he *retreats*. Thus much we may learne, to be *obedient* to God, for here is an Army of *potent* Souldiers ready furniſhed to *puniſh where* there Lord commands. God hath 4. *Regiments* of ſuch *forceable* deſtroiers, the *Locuſt*, the *Palmerworme*, the *Canker*, and the *Graſs-hopper*; Theſe have beene alwaies found *able* and *willing* to execute judgement having had their *Commiſſion*.

But

But what *ſtrength* or *pow*
can reſide in theſe *poore* li
tle *Wormes*? or what weapo
are *they able* to manage? as
all Egypt, and it will tell yo
with amazement.

It's good to keepe in *pea*
with God, leaſt he arme hi
Creatures againſt us. Go
can, and *doth* bring *great* A
tions to paſſe by *ſmall*, an
weake Inſtruments. All ba
force *enough* when *He* im
ploies them. The *Flie*, an
Worme are as able as the *Ly*

Its not ſo much to queſ
on with *what* a man is pu
ſhed, as to learne from *wh*
and *whence* it commeth, I w
(Oh God) acknowledge th
power in *all* thy creatures, l

thu

hou makeſt me an *Example* of thy *Juſtice* by the *leaſt*, for deſpiſing their *ſeeming* impotencies.

Non in quantitate, ſed qualitate virtus.

Meditation. 25.

Upon the ſight of a dead *Man.*

TEach us (Oh Lord) ſo to *Number* our daies, hat we may *apply* our harts nto *wiſedome*, for *ſo ſoone* aſſe we away, and are gone, *All* fleſh (I ſee) is *Graſſe*, nd *all* the beauty of it is as he *flower* of the *feild*, Thou (Oh God) haſt *determined* he number of our dayes which

which we *cannot* paſſe. See
what followes the *ſeperation*
of the ſoule, and body. As
long as this *Tabernacle* lodg-
ed the ſoule, It was *ſenſible*,
active, could heare, ſee, ſpeak,
or move, now *that gueſt* is
driven forth by the *Maker*,
there is nothing in it, but
breeds *loathſomneſſe*.

I plainely ſee that all *con-*
fidence in man is vaine, and
deceitfull, we muſt *all* dye
for ſinne, but keepe me from
dying *in* ſinne, ſince I muſt
dye, let me *end* in *grace*, not
in *nature*. I deſcry the *natu-*
rall mans unfitnes for any
ſpirituall exerciſe, what can
he performe without *Chriſt*?
And as the *body* is dead
with

without the *soule*, so both *soule* and *body* without *grace*, Oh let me alwaies be as a *dead* man unto *sinne*, so *this* death shall end in life, and *this* dissolution shall be the onely meanes to have *both* happily, and gloriously *united*.

Mortuus peccato, vivus Christo.

Meditation. 26.

Vpon the sight of a Lottery.

How cunning the *world* is to *deceive* the *world*? here are a *thousand* Blankes for *one* Prize. The *world* deales all upon *cheating*, It's a *thousand* to *one* if any good man

man gets *any* good by it, from it, or in it. See what a throng is *heere*, Every man ſtrives to be *firſt* to cheate, and deceive himſelfe. I doe ſee places of *more profit*, and *pleaſure* ſtand empty.

The world hath more *Clyents* then the *Church*, wee cannot conclude the *greateſt* company to bee the *beſt*. *Goodnes* cannot bee juſtly numbred by the *Pole*. There is more Earth for the *Potter*, then for the *Gold-ſmith*. It's no *ſafe* argument to follow the *multitude*. Every one that drawes *hopes* for a *prize*. but hee that hopes to be a *Winner* in this world, ſhall be a *Looſer*.

The

The *folly* of the worldly
ans *wiſedome* is here eaſily
ene. Here he will *willingly*
ſt away Pounds vpon *un-*
rtaine hopes: but in Gods
ottery the *Church*, hee will
udge his *farthings*, nay his
eſence: Yet *here* he *gaines*
ne, and *ſaves* his eſtate,
ere hee *looſes* both. (Oh
ord) I beſeech thee to give
e grace to come to thy
ore-houſe, where I may fur-
ſh my ſelfe with *rich* com-
odities at a *low* rate. I
ed not feare to adventure,
r *all* that comes from thee
advantageous.

Me-

Meditation. 27.

Vpon a great *Candle in a* fai
Candle-sticke.

HOw *comfortable*, ho
comely is this? a
how *wisely* is it pl
ced. It's pity but ſuch
Candle ſhould have ſuch
ſeat, and *ſuch* a Candle-ſtic
deſerves *ſuch* a Light. Tho
is not any but affects it, if h
well diſpoſed.

How eaſily doe I in thi
ſee a *good*, and *painfull* Pre
cher, *well*, and *wiſely* placed i
a *good* Pulpit. His *Doctri*
is no leſſe *comfortable*, the
convincing. My Prayer ſhal
be

e that every *such* light may
ave such an *Eminent Prefer-*
ent. Those whose *lives*, and
Doctrine are *both* holy, and
anctified are indeed *burning*,
nd *shining* Lampes, and doe
race the *Temple*, and *Gospell*
f Christ. Let me (Oh Lord)
e but even a *little* Candle
n thy Temple *thus qualified*,
nd I cannot dislike my
lace, nor doubt of *Accep-*
ance, and *Approbation* with
hy *Saints*.

Meditation. 28.

Vpon a dead Coale.

WHy *this sooner* ex-
tinguished then *ano-*

ther? or why at all? C
that heate, so sodainely,
totally vanish from the su
iect? or being dead is it not
be revived? It's manifest th
remotenesse, and solitarin
makes it die. But joyned
the whole Company ho
soone recovers it the form
virtue.

It's no otherwise with th
Elect Children, want of go
exercises, and Company ma
abate, and lessen their hea
of zeale, but thou wilt n
suffer it to bee extinguish
Satan by policy may cau
some remissenes, but he sh
not procure absolute dea
nes. Graces in the Act are n
alwaies so sensibly operati

yet the *habit* may remaine *ſome*. The *Sunne* may bee hid with *clouds*, but we know It doth *then* move in his *Orbe*. It's not a meane bleſſing to enjoy the company of Gods *Saints*, who are not onely *warme* in Grace *themſelves*, but alſo make *others* ſo to be.

MEDITATION: 29.

Upon ſeeing the Sunne *ſetting.*

HOw glorious, comfortable, and pleaſant was his *light*, this *laſt houre*? now how darke and diſconſolate is the *Heaven*, and what

a *sable Mantle* spreads ouer our heads, and how are the Earthly Inhabitants *Canopied* in Darknes.

How doth it shadow out the *vncertaine* condition, and *fraile* estate of the greatest *Monarchs*, & the mutability of *all* worldly lustre. *Scepters* have their *periods*, and the greatest honours, and preferments their *appoynted dates*. *Nothing* under the Sunne but is subiect to *setting*.

Iust such is the case of the *body* without the *soule*, and such is the state of the *soule*, without *Christ*, miserable, uncomfortable. I entreat thee (Oh Saviour) never to *deprive* my *soule* of *thy* presence,

but

but let mee *alwaies* bee comforted with the *light* of *thy* countenance, so I need not feare the darkneſſe of the *Grave*, nor that of *Hell*, being alwaies in *thy preſence*, who art that *Light*, and that *Sunne* which never *ſets*, or *changes*.

MEDITATION. 30.

Vpon a Stone *in a* River.

HOw unmoveable, obdurate is this, though the waters are *about* it, *above* it continually. It changes not the *forme*, ſeldome the *place*, and is abſolutely unfit for any *building*, or neceſſary

Imployment, whereas others that are *heavier*, and *greater* then it, with a *few* drops of Raine onely, are *mollified*, *receive* impression, are *squared*, and *fitted* for *many* excellent imployments.

I cannot but behold (Oh God) the severall *conditions* of sinfull men, some are so *desperate*, and *accustomed* in wickednes, that neither the *often* showring downe of *mercy*, nor *iudgement* will worke *any* thing upon them, such *Pharaohs* are they in *selfe-will*, *perversnes*, *custome*. These are *setled* upon their Lees.

Others though *heavier*, and more *loaden* in sinne, yet with

one drop of mercy, or at the first showre of punishment, relent, mollifie, and so, are sensible of their miserable condition, and are often fitted by the Goodnes of God, and the Ministery of a diligent Preacher, for excellent uses in his Church. Keepe mee (Lord) from hardnes of heart, and insensiblenes in sinne, let my soule be mollified by thy mercy, and terrified by thy judgments, that thou mayest employ it in some service for the glory of thy Name, the example of others, and the comfort of it, at that great day of Reckonings.

Meditation. 31.

Vpon the ill, *and* negligent *Servant, Mat.*25.27.

HE *ought* to have put his Masters money to the *Exchangers*, but *did not*. Why not *he* labouring as well as his *two other* fellow-servants? Where was *he* priviledged to bee *idle*, while the *others* were *working*? why not *he* performing his *duty* though *others* were *careles*? *he* shall answer for *himselfe*. It's dangerous sinning by *example*, or *patterne* of others, but this man sinned against *precept*, and without

ut *patterne*: and I feare hath
olly made himselfe a *Pat-*
erne, and *Example* to *others*
o sinne by. It is bad to *follow*
vickednes, but it's damna-
le Impiety to *lead* others.
That seemes to be *one* aggra-
ation of *Ieroboams* wicked-
es, That he *made Israel* sin,
hat excuse can this *idle*
oule make? will hee plead
norance? or *impotency*? not
o: His *conscience* galls him
ere, what then? was it a
spitious feare of loosing? he
ew this way of managing
was the *onely warrantable*,
d *advantagious* course, this
as *one* principall *end* why
had it bestowed on him,
t see how *impudent* hee

is

is in a *lye* to his maſters *face*
I knew thou waſt an *hard*
man, &c. While hee i
aſhamed to father his
himſelfe, *he* villanouſly ſeeke
to diſgrace his *Lord*.

I ſee thus much that many
a *wicked* and ungodly wretc
may be under a *good* maſter.

VVithall that many
wicked man hath had *fai*
means of ſaluation *lent* him
The *only* way to bee *crow*
hereafter, is to be *Dilige*
here: It is not the *enioy*
of the *meanes*, but the *rig*
employing them that gi
Happines. I may read o
Lecture to *my ſelfe*, and
other *Miniſters*, and One
Gods *people*. That the ri

nd *constant* excercising my
alling is best in the *Royall*
Exchange, The *Church.*
That those which are Gods
factors for *soules* must *imploy*
themselues in this place.
And for the people, that
he only thing that will give
ontent to their *conscience*,
nd that will bee approved
f GOD, is to turne there
alent of *Hearing* into
Doing.

MEDITATION. 32.

pon the Soldiers *that watcht*
he Sepulchre *of our* Saviour.

WHat a stirre is here
on all sides? The
Preists,

Prieſts, the *elders*, and *S*
diers all plotting to *ſha*
themſelues. The firſt *ſo*
liſh in their Comman
the ſecond *Corrupters*, *a*
baſe by *bribes* of money, *t*
third *careles*, & ſuborned *u*
on ſo high a point of *ſ*
uice. What a folly was
to *watch him*, who did *wa*
them? ſee how *greedy t*
were of monyes, theſe *m*
ſpoake *words* againſt *th*
owne lives, what? *Watch*
and *ſleepe*? and upon *th*
guard? at any time is *pu*
ſhable by *death*; much *m*
upon *ſuch* a caſe as *this* *wa*
Yet further, *All* of them,
well there *Commaundeir*
the *Soldiers*? and yet *mo*

his for to *colour* other mens
lts. *Nulla fides, pietasq;*
is qui castra sequuntur.
But will they say it was a
ge Summe, It *Enriched* thē
The *baser* they were that
ue it, and they onely the
her lyers, gaines cannot *sup-*
nt a *heart resolued* upon
eth. ill do those become
loses chaire who would
nder the *virtue* of *Christs*
surrection.
What they will urge yet,
at they were *Soldiers*? and
o but an *Ideot* would re-
se such an *offered Prize*?
t had they beene *such*
deed, they would have *dis-*
ined unfaithfulnesse, and
:for the receiving of *gaine*

it

It may be the easier adm
ted, if it neyther doth
iudice faith, trueth, consci
nor the *life* of any, but t
receiving is liable to
It's a part of *Iudas* to
all these for money :
what effected this there
orned untrueth ? did it *wa*
or *overthrow* the fame of
Saviours Resurrection, no
noe ! the *Sepulchre*,
great stone, the *Seale*,
the *Watch* could hold him
minute beyond *his t*
the *third* day *shall* r
him *glorious*, maugre all
malice, God will get
glory, even by the *acti*
wicked men.

But how many hath

wages of unrighteousnes cor-
upted, and spurd on to *bad*
eruices ? *Bribes* make *wise*
en purblind, shipwracke *Con-*
cience, and *truth*. It's a cleare
ase for the *Conscience*, that
Rewards are not to be taken
hen, *when* Gods *glory*, and
ruth must be declared.

Yet *seldome* hath it beene
nowne that wicked men
ave wanted *Assistants* for
here *worst* intentions. Liars
re well furnished for the
ost part with *Excuses*. *Sup-*
lanters of trueth as they are
olyticians, so they are well
tored with *Instruments*. *Re-*
ellion seldome marches with-
ut *Complices*. The *Execra-*
leſt murthers as they have
had

had their *Plotters*, so the
have found *Vndertakers* fo
the *Execution*.

Lord I beseech the
keepe mee from withho
ding the trueth in a *ly*
Let not *any* gaine *seduc*
or *draw* mee to conceal
what I am bound to ma
knowne. Let mee learne
prize *truth*, more then *wea*
and to speake *trueth* thou
I should loose by it. T
man paies *deare* for *gold*, w
sels himselfe to *damna*
to purchase *It*.

Meditation. 33.

on the Æthiopian Eunuch converted by Philip.

His *noble Courtier* tooke good paines to take ſo ng a journey to goe to hurch, and it did pleaſe God to reward *him* well go- ng *Home-wards*. The *Church* s the moſt *likely* place to be leſſed in. He made the rea- ling of the *Scriptures* as a leaſant *Hiſtory*, though he *virtue*, and the *myſticall* meaning was as *yet hid* from him. Hee was neither *idle*, nor *ill-imployed* in his *Iour-* ney. *Reading* is commenda-

ble, especialy of such thing ork
as may make for the *bet* n.
ring of vs. Vpon this s njo
how God salutes Him wi ll
an *Occasionall wing'd Pre* upp
cher. Goo

God knowes the *Opport* he
nities to worke vpon vs. *Ph* aſſ
lip must ioyne to him, tha
he may be *ioynd* to *God*. exp

I read not that this Gre ne
Lord Treasurer in his Coa id
disliked this *Preachers* com- of
ming, nor yet the *seemin* a
bold question that hee pro- ff
pounded.

I see in this *Religiously af* e
fected Noble-man good *De* n
sires and good *Motions* to
know, and also God *seco* n
ding his pious *Endeauors* and

workes

orkes his happy conversi-
n. It's no *small* blessing to
njoy the *company* of a *faith-*
ll Preacher. Wee cannot
ppose what *great* Things
God *may* bring to passe by
hese *too much* despised Em-
assadors.

It's not *every* one that can
xpound Scripture *aright*. But
ere was *one* that *rightly* di-
ided and *applyed* the word
of *Trueth*, and see the *ope-*
ation of *one* Sermon preacht
ffectually.

God send every true Be-
eiver *such* a man to *meete*
im, and bid him *deliver* his
Heart to God: these two
met *well*, and parted *better*.
Their *salutation* ended in

salvation. Let mee upon a
doubts light upon *such* a
Expositor, and bee store
with *such* a *Commentary*.

Meditation. 34.

Upon seeing a Bird *caught in*
a Snare.

HOw *Agile*, sweet
framd, *beautifull*, an
Pleasant, was th
prety *Quirrister*, before
was thus *captived*; now, ho
heavy, *mourning*, and *disco*
late is it: having not on
lost her *freedome*, but e
pos'd her selfe to open
struction.

The use of *liberty* without wantones is a pleasant *blessing* : but ayming at some *unlawfull pleasure*, or *profit*, proves dangerous to the Enioyer. (O Lord) it was the *soule* of Man that was thus *beautifull*, *pleasant*, *pure*, and *active* in the state of *Innocence*. What a spacious liberty had it eyther for *Exercise*, or *Recreation*? but being enthrald by that too too cunning *Fowler*, by the snares, and traps of sinfull *pleasure*; How heavy, how irkesome, and how loathsome is it, even to *it selfe*?

Sinne makes us loose all our *spirituall* mirth, and li-

liberty, and expoſes us to manifeſt *perdition*. (O God) ſince there are ſo many *ſnares*, and *politique fowlers*. Let my *Soule*, keepe *Above*, and not *ſettle* here *Below*, ſo I ſhall eſcape their *deviſes*, and preſerve my owne *liberty*.

Columba eſt Anima, Aucupes Diabolus.

MEDITATION. 35.

Vpon the ſight of a Thorne Tree, *full of* Bloſſomes.

WHat makes th *growing*, and *flow*
ſhi

ſhing in ſo *good* a piece of *Ground*? It do.h deſerve a *fire* rather, then ſuch an *happy Scituation* being *naught* in it *ſelfe*, and *choaking* the *good Seed*. It's well when wickednes is *barren*, better when it's quite *rooted* up, (may ſome ſay.)

But I admire thy *patience*, and thy *wiſedome*, (Oh God) even towards theſe veſſels of *wrath*. It's thy *will*, and *wiſedome* to place them here. Who dare then queſtion thy *Action* for *unjuſt*? it ſtands here eyther for an open *converſion*, *conviction*, or *confuſion*.

We muſt not be our *owne* ſharers in our *Petitions*. *All*

is not *best* that ſeemes ſo i
our *deſires*. We ſhould re
venge eyther too *haſtily*, o
two *deepely* in our *owne*, o
our *friends* wrongs. Thy *Lil*
ly was troubled, and thy
owne *Iſrael* was moleſted by
theſe, yet both by thy *Per*
miſſion. (I believe they ſhall
have a hot *day* of it when it
comes.

I enuy not the *felicity* o
the wicked, but patiently
waite to ſee thy *miſedom*
manifeſted. Wee are bu
fooliſh *Logicians*, if we con
clude *hapines* from *temp*
rall bleſſings, the wicke
may *ſurfet* with them, an
thy Elect *want* them. Le
them grow *where*, and *ho*
long

ng thou pleaſeſt, I beleeve
hy words, That the wicked
hall be *rooted out* at the *laſt*.

Meditation. 36.

Upon viſiting a Rich *man, in time of* his ſicknes.

WHat reſorting to *His* houſe, by *kindred, friends*, and *Neighbours*? Hee wants not their *company, Councell*, or *helpe*: when s an honeſt poore man nay lie long *enough* under *tedious* ſicknes, and have o ſuch *Viſitants*. They ome for his *Goods*, rather hen to *doe* him any *good*.

Much

much like *greedy Gleaner*
when the Corne is cuttin
downe. He makes his wi
againſt his *will*, ſettles h
ſtate, aſſures *all* for the *Worl*
At *laſt* ſends for a *Preache*
who finds him *unfitting* f
God, or the *World.*

Sicknes, and *death* (I ſe
are *bold* and *impartiall Ser*
vants. The *World*, and *wea*
are but *poore Baile* upo
deaths *Arreſts.* All mean
are *nothing* when God *ſtri*
us. The *wiſdome* of the wo
is but an ὄνειρον πρότερον for He
ven.

The *Rich* are unwilling
dye becauſe they know n
a *better life*, and want fa
to beleeve it.

Wea

Wealth, and riches *often* re but *Perculliſſes* let downe o *ſtoppe* the *paſſage* through he *Gate* to *ſaluation*. Rich *orldlings* have Gods *word* n leaſt, and laſt *conſidera-ion*.

Soe let God order mee, hat in *all* eſtates I may be eady to *part* with *All* to *ioy* Him. But it is truely poaken, Oh! How *bitter* s the *Remembrance* of *death* o a man in his *full* poſ-eſſions.

Me

Meditation. 37.

Vpon Hearing a faire Shipp *come home* Richly *laden.*

WHat dangers th *Poore* Veſſell hat paſſed? what *Rockes, Pira Sands, Waves*, and *Wind* hath it encountred with What *hunger, cold, heat*, a *blowes* hath ſhe indured What a *greene, tedious* w *knowne, moueable* way ha ſhee flowne over? What world of *water* hath ſhe *pl ed* through? With wh ſtrange *Nations* hath ſh traded? And yet what mo is, how *often* hath ſhee bee reputed and given for *b*

Y

et *safely* at *length arrived*
ith *Drums* beating, *Trum-*
ts sounding, *Colours* dis-
layd, and rich Prizes in
er. GODS Name bee
rayſed.

Every ſonne of man *comes*
to, and *goes out* of this world
a *Shippe* to *Sea*. What
iſeries, afflictions, cala-
ityes, poverty, diſgrace
e *encounter* them? Happy
he that keepes the Veſſell
his *ſoule* by *Patience* to
e *End*. Many *ſplit*, and *ſinke*,
me are taken *Priſoners*,
hers die with *hunger*. *All* are
able to *Combats*, *and fiery*
Trialls.

More ſpecially I thinke
, and *pray* for that Royall

Shippe

Shippe of thine (oh Savio
called the *All-saints*,
the *Church militant*. Whi
hath beeee long *forth*, h
endured *Heavy* things,
(as I hope) shall ere
put happily into her *safe H*
bor of *rest*, and repose.

What reioycing,
gladnes shall there bee
Her *approach*, which co
laden with so many
sands of *pure Soules* to
put into that *Royall*
change. Fetch home thy
(Oh Lord) and thy
deemed one with *much*
Let mee bee *any* Prin
her, and I shall be *rich*

Ecclesia Navis est,
Animæ piorum sunt Merc

Meditation. 38.

In the sight of an Infant *fed with* Milke.

If it were not for *this* kinde of *foode* the poore *Infant* might starue. See how *admirable proportions* to *all* Nourishment *fitting* there *Age*. How quietly you may see it *receive it*? How *kindly* the *Nurse* giving it? How it agrees with his *tender Constitution*, and *digested*, *fits* him for a *stronger* diet.

How doth (Oh God) thy Heavenly Wisedome appeare, in giving us *sincere* Milke out of thy Heavenly Word

word. While we are ba
in Christ, how meekely do
the thriving Child in Gr
receive it, which is able
ſave his ſoule. How lovi
ly doe thy faithfull Mi
ſters feed him with it; a
being rightly received, ma
him grow up unto the
fect ſtature of a Man
Christ.

God is carefull to p
vide food for mans ſo
The Preacher ought to be
ligent in the diſtribution
it, and the hearer ought
be conſtant in the receipt
it.

Children that will not
ceive Milke, eyther ſicken
die, or elſe prove Dwarf

Seeing (Lord) it is *uncome-*
, unnaturall, alwaies to be
Child, ever *learning*, but
ever comming to *perfecti-*
n. Let mee *so* receive thy
Word that I may *grow*
rom ſtrength, to ſtrength,
nd from virtue, to vir-
ue.

They are unnaturall, and
nfiting *Nurſes*, who ey-
her doe not give Children
Milke at *all*, or elſe *a-*
lulterated, and *ſophiſticated*
with many dangerous *In-*
redients to hinder their
rowth.

The firſt are careles, and
nlearned Miniſters: the ſe-
cond are ſuperſtitious, and
dolatrous falſe *Teachers*,

who *presumptuously* mix their humaine *Traditions* Gods Word, hindring th growth and encrease Gods Church.

Gods Word admits n *mixture*; it's desperate *bold nes* eyther to *withhold* it, to *adde* to it, being first, *necessary*: secondly, so *pe fect* in its nature: Both wi undergoe that heavy cur of God, the one for *Sub straction*, the other for *Ad dition*.

MEDITATION. 39.

Vpon the ſight of the Moone.

THis Creature is now in the *full luſtre*, in the reſolution of a *few* daies, how is the beautifull *light* of it *diminiſhed*, becauſe it is not of, or from *it ſelfe*, but borrowed from the *Sunne*. That is *abſolutely* perfect whoſe *ſubſiſtence* is *in it* ſelfe. That body is but *imperfect* whoſe *Fundamentals* are *Externall dependances*. *Thoſe Princes* are counted *weake*, whoſe *Forces* are borrowed from their *Neighbours*. Miſerable

ſerable is that *man* who in His *neceſſary* imployments muſt have a *Legge* from *one*, a *Hand* from *another*, and an *Eye* from a *third*. That party dares not *diſobey* him, by whoſe *power* his *Head* ſtands on his *Shoulders*.

Seldome doe they accompliſh any *great* Actions, whoſe *Materials* are other mens *Beneplacits*: To borrow *another* mans faith to goe to *Heaven*, would ſeeme but the *Errand* of a beggarly *Chriſtian*.

The body of the Moone *Encreaſes*, and *Decreaſes*, to our ſence, it is as ſubject to *change*, as it is to *mo-*

tion:

mation, If *Phyloſophy* will ſerve for an *Argument*. Mans *mutable* ſtate of his body *ſympathizes*, or elſe is *cauſed* from it.

But howſoever it is no ſuch mervaile if men bee unconſtant, faulty, and fading, ſince thoſe more *Celeſtiall*, and *Superior* creatures ſtood not all *ſtedfaſt*, The *Angels* kept not their firſt *Integrity*. Worthy *Calvin* hath it, *Si peccare norunt Parentes in paradiſo, quid mirum ſi Nos in ſterquilinio?*

It is (Oh Saviour) with our *ſoules*, as with the Moone, ſhee hath *light* onely from the Sunne. The *light*, and *luſtre* wee have in our ſoules

is *thy* comelineſſe and beauty. *We* are *darknes*, but thou haſt made *us light* in the Lord. Let mee (O Lord) caſt away now the workes of *darknes*, and put vpon my ſoule the *Armour* of *Light*.

Lux mea a Te.

MEDITATION. 40.

Vpon the falling of Leaves in Autumne.

WHat a ſtrange *alteration* is here in this *Tree*? The *laſt* quarter how *flouriſhing*? how *repleniſhed*? and *decked* with thouſands

nds of *Attendants* in *greene*, romiſing much to the *ſa-isfying* of the beholders, but his was in *Summer*.

How many ſuch ſeeming *Paraſites* are there, which will *ſpread* Saile with *us* in [illegible]*e* gale of Wind, or in a *roſperous* terme, promiſing *delity*, but in the *tempeſts*, nd violent *ſtormes* of *ad-erſity*, or *affliction* are ſo-lainely gone with a *Non Novimus*. *Few* men make haſte to *that* Market where there is *nothing* to be *bought* but *blowes*.

It ſhowes alſo to us the *fraile* condition of the *bo-dy*, and worldly prefer-ments, how beautifull, and

comely hath *this* man beene, and how honourable *this day*, when ſodainely but one fit of a *feaver*, or *one* frowne of a *Prince* hath lopt *both* in a moment. Sodainely have *ſuch Meteors*, and *Comets* beene extinguiſhed. God make mee ſo reſolute in *perſeverance*, that I may hold my *firſt* love. So neither the *heate* in Summer ſhall make mee *too proud*, nor the *froſts* in Winter *affright*, or *diſplace* me.

Me-

MEDITATION. 41.

Vpon Reubens *diviſions.* *Iudg.* 5. 15. 16.

I wonder much, and grieve more at this *unmatchable* ſeperation. Can thoſe *hearts* which ſhould *alwaies* bee *united*, in ſo *ſmall* a diſtance be *divided*? was it any diſcontent that this *Tribe* harboured becauſe it loſt the *priviledge* of the *firſt borne*? Indeed lawfull Heires ſeldome part with their Prerogatives, but threaten revenge, or intend it to the preſent poſſeſſors with *Eſau*, could not the *Equall Teſtament* of a father *ſo inſpired* be

be admitted for *just*, in so many Generations, Without malice, or revenge.

This had beene a *faire* opportunity for *Reuben* to have gaind *that honour* in the *field* which he lost in an *unlawfull Bed*. Was it because *Deborah* a *Woman* was then the *Generall* in the Feild? And so *Reubens Regiment* scorned to be *led* up in Armes by so *weake* an *instrument*? but certainly he was then the *more* culpable, being so *potent* a *Tribe*, and *absent*. VVill he put the fault in *Iordan* because he could not *Passe* over his *high swelld* VVaves? Oh no! A *willing* minde slights such *poore* excuses,

uses, and will *affront* the greatest perills.

VVas it the force of the *Enemies* Army that *affrighted* him, or did he thinke he should come *too late*? For the first, he could not have *hazarded* his life in a *fairer* quarrell, nor amongst *nearer* friends, and if he had come, though *after* the Battaile, no question but *Deborah*, and *all* the Lords would have beene *glad* to have seene his *Colours* in the Feild to *tryumph*, though not to *Fight*. It would have shewed a *readines*, and *propensity* of minde, and would have made an *Apology* for his whole *Tribe*.

How-

Howsoever hee should have renewed his *old* familiarity with his *brethren* and more then that, he would have caused a *great* feare in the *Army* of the *Aduersaries*, to have heard his *Drummes* beating to *succour* his Brethren: The *union* of Brethren is *terrible*, but their *divisions* are alwaies *spurres* to their Adversaries, and *great* advantages.

But briefly to lay him forth, hee was busie about his *private* Commodities, his Flocks, and his Heards, workt *more* with him, then Gods *cause*. It is a great fault to slip *opportunites* in doing *good*, especially to

our

ur *selues*, and *brethren*, how ong could he thinke to have njoyd *his* flockes at *home*, f his *Enemies* had got the eild from his *Brethren*. Our rivate gaines must not be referd before our *Countrjes*.

And such, and no other re worldly men, when I am ssaulted by the power of *Satan*, or *tentations*. What comfort will these afford my soule? Noe: they will neyther lend me *Comfort*, *Counsell*, or *Prayer*. So his fault was in respect of the *Cause*, the *Time*, his *Person*, his *Freinds*, *Aduersaries*, and *Example*.

Concordiâ Res parvæ Crescunt,
Discordiâ evertuntur Maxima.

Me-

MEDITATION. 42.

Vpon Sleepe.

THe *naturall* sleepe is
ceſſation of *all* labor, mo
tion, action. With *exceſſe*
brings *poverty*, ſhame, di
grace, ſickneſſes, diſeaſe
Hee that is *given* to ſleep
ſhall not bee *rich*. It ſtupe
fies, beſots the *beſt* ſenſe
and faculties of the ſou
and makes them *unfit* f
any *good* imployment,
virtuous action. It is t
Ruſt of the *whole* man.

Nature cannot move
Grace in its *owne* condition
The *ſpirituall* ſluggard
th

he onely *poore* man. Hee
hat *lies downe* in the ſleepe
f ſinne, ſhall *riſe* in *ſhame*.
No ſuch diſeaſed perſon
s the *ſpirituall* ſluggard.
His *poverty*, and ſhame may
ome *ſlowly*, but *violently* as
n *Armed* man.
I beſeech thee (O Lord)
o waken mee from ſlum-
ring, or ſleeping in *ſinne*. So
may worke *powerfully*, and
hierefully while the time,
nd day of grace doth *ſhine*:
he *night* of *death* will come,
hen no man can *worke*. I
ould wiſh that *all* would
ake St. *Pauls* counſell,
Awake thou that ſleepeſt, ariſe,
d ſtand up, and Chriſt ſhall
ve thee light.
Somnus anima periculoſus.

Me-

Meditation. 43.

Vpon the sight of a faire Garden.

I Question not the Gard
ners *skill*, nor his *diligen*
neither doubt I the *goodn*
either of the Ground, o
of the *Seed* sowne in i
Yet I see *more* Weeds, tho
Herbes, or Rootes, wh
base vsurping, intrudi
Hinderers are these of *be*
ter things. *Pull* them u
what make they *growing*
so choyce a Piece, to th
disturbance of those whol
some, and medicinab
Hearbes and *Flowers*, s
th

the *patient* Wiſedome of the *Maſter*. They muſt grow, for *that* place is not *priviledged* here. This *Mixture* is tolerable as long as the Maſter permits it. The *beſt* Wheat may be fanned, but yet there will *ſome* Chaffe be amongſt it.

(O Lord) thy skill, and diligence, is admirable in the Managing of that of ſpirituall Garden the *Church*. Thy *Word* which is the ſeed is good, and pure, thy Miniſters, which are the true *Labourers*, are watchfull, and carefull over it, Yet the pureſt Congregation is enterlac't, and mixt with

Hypocrites. It was not that Heavenly *Iury* of *Apostles* that was free from a *Iudas*.

I pray God, I may *truely*, and faithfully discharge my *duty*. And leave the successe, and end to the wise *will* of my Lord, and Master.

Gods *Congregation* is no more to bee forsaken for *Hypocrites* being *in* it, then a wedge of *fine* Gold is, for having *two*, or *three* graines of *drosse* in it.

Me-

MEDITATION. 44.

Vpon Fire.

THere are five *speciall* gifts that make this Instrument admirable. *Heate, Light, Purity*, his nature of *Ascending*, and *Consuming*. If wee come too *neere it*, it will prejudice us, if wee stand *too* farre from it, it will not benefit us. A wise *Mediocrity* is the profitablest *station*.

I doe lively (Oh God) in this see, and acknowledge thy heavenly spirit of *trueth*, it is that good Spirit that enlightens our understan-

dings, that by his power, and *Energy* heats our *Affections*, who by his onely Purity, and Sanctity cleanses our *Soules*, and *Bodies*, making them fit *Temples* for Himselfe, and Peculiar *Vessels* for his owne *use*, who by his *worth* teaches vs to set our Affections, and Soules not on Things *below*, Temporary, Worldly, and such as are subject to sence, and corruption, but to mount *Higher*, and to seeke those Things which are *Aboue*, who doth expell, and drive out of our Soules all sinfull *lusts*, and rebellious *corruptions*.

Learne mee (O God) *Humility*, not with too too bold

bold a *Presumption* to pry into thy *Closet* of *Divine*, and reserved *Secrets*, and withall, giue mee that care, and wisedome to *frequent* those spirituall *exercises*, for as the first is forbidden *rashnes*, so the other is forbidden *sloath*, and negligence.

Lord let me alwaies have a Coale of this *Fire*, in the *House* of my *soule*, to warme me by, in the coldest day of *Affliction*, and let mee ever have a vigilant care that I suffer it not to be *quenched*, or *extinguished*.

Ignis hic Fovendus.

Meditation. 45.

Vpon the sight of a poore man Begging.

HEe makes the *High way* the place of his *gaines*, his Rags and Soares, the *Orators* of his *necessity*, and the induction for mens *charity*. Oftentimes Petitionates some Nobleman, by relation of his long suites in *Law*, or of his losses by the *casualty* of Fire, or Water, or that hee is *destitute* of Friends, and Meanes, and so findes *Reliefe*, *Compassion*, *Cloathing*. What a good Policy is this for our poore,

and

and miſerable *ſoules*, Ieſus Chriſt in his *word*, in his *Sacraments*, and *Church*, is the *road* way of our *gaines*. Our ſicke, and diſtreſſed *Soules*, and *Conſciences*, our wounded and broken *Spirits* are the Sores and ulcers, which moue us to begge, and cry out for *mercy*: which alſo are the onely and beſt meanes to get thy *Pity*, fauour, compaſſion. *Prayers* are our *Petitions* to turne away the *Rigour* of thy Law, and the *Fire* of thy Iuſtice.

Shew thy *mercy* (Oh Lord and Saviour) or wee are wretched. No Friends, or meanes but thy *Selfe*, *Me-*

rites, Pardons, Indulgences, Purgatory, Pilgrimage, Supererrogations have no force, or virtue. Lend us thy *Roabes* of Righteousnes to adorne us, *Thy selfe* to cherish us, so our Persons, and Prayers shall bee *accepted*, otherwise thou mayst goe *by us*, and we never the *better*.

Lord, make us common, and earnest *Beggars* at thy Doore of *Mercy*, so wee need not bee *ashamed* of thy *Gifts*, nor of this *Profession*.

Me-

MEDITATION. 46.

Vpon the ſight of a Frontiere Garriſon.

WHat care, proviſion, policy, and guar. ing is in *this place*. What Valles, Moates, Halfe-oons, Horne workes, Draw-idges, Ramparts, and Palli-does do I behold, to ſecure emſelues *within*, from the olence of a threatning foe thout.

How fitly doth this *obiect* arne me to *Barricadoe* my ule from all the entrances, d approaches of my *bloody*, d ſpirituall *Aduerſaries*, thoſe

those *Out-guards*, and fu
lorne Sconces of my Ey
Eares, *Words*, and *Acti*
are to bee well lookt too
and that *priuy* passage of m
thoughts must be *warily* ke
for vsually the Enemie w
be *Vnder-mining* that Pla
or else *closely* in the Nig
of *ignorance* will enter th
too too *weake* Passage.
I must looke that *my* wi
judgment, Memory, affe
tions, and understanding
alwayes ready *prest* for t
Holy performance of *sanctif*
duties.

Bee thou alwayes (
Lord) the *Commandeire*, w
thou the *Round*, and g
Orders to mee, how I sh
wa

atch, ſo I neede not feare
y *Surpriſall*, nor *Onſlaught*,
thou who never *ſleepeſt*
keſt upon Thee to be the
uernour in the *little Citty*
my *ſoule*, and except thou
ou doeſt *keepe* it, all my
tching will be in *vaine*.

MEDITATION. 47.

pon a King, *and* Traytors.

He *Law* apprehends, Ar-
raignes, Conuicts, and
ondemnes *theſe* Malefac-
s, *They* not onely *looſe*
eir *owne* lives, and honours,
t *diſgrace* and overthrow
eir *Children*, the *King* may
of

of mercy, power, free lo
and his princely Prerogat
ſave, or *execute*, *Some*,
or *None*. Yet the *Offendors*
themſelues without *Plea*,
cuſe, or *Merit*.

It's juſt the caſe of
by *Nature*, God by his La
Iuſtice, Severity *may*;
could condemne us: we
Vnable, undeſeruing, witho
excuſe. It's therefore (O
Heavenly Father) thy *mer*
and *free love* to ſave *Any*
All, when as thou *Iu*
mighteſt have deſtroy'd *A*
(good God) grant me
Pardon royall for *all* my R
bellions, and ſeale it I b
ſeech Thee with the Blood
Ieſus Chriſt.

M

Meditation 48.

Vpon the Angels.

These Creatures are agile, Powerfull, All perfect, d good by *Creation*, dif- ent by *sinne*. Their Nature, umber, Imployment, *shew* e Mercy, Iustice, Power, d VViſedome of their *reator*. Their imployment owes the *Iuſt wages* of *O- dience*, & *Pride*, their *nume- r*, what a *Large*, and Royal *urt* Heaven is, and what a ſt priſon Hell is. Their *Of- e* proves that the *Righteous* e *alwaies* well guarded with *ruants*, and *Defenders*: and at the *wicked* are *alwayes* vext

vext with tormenting *Exe*
tioners.

Let me (Oh God)
ware of *ſinne*, which m
Angels, Divels. Thou d
deſt puniſh *it* in theſe
verely, wilt not *allow* i
any. My *Calling* gives
the ſame *Name*, let me
found *faithfull* in it, le
looſe *Honor*, and life. T
and *Men* are the chiefe
thy workes for *Mercy*,
Iuſtice. They *both* are the
and the *worſt* of all thy C
tures. I may learne fr
theſe, what I *had beene*, w
I muſt *not be*, and what
ſhall be.

Corruptio Optimi peſſima.

Meditation. 49.

Of a Physitian.

GOD hath made him a fit *Instrument* for *Health*. *Experience*, *Knowledge*; and *Faithfulnes* warrant, and commend him. The *diseased* must receive his *Prescriptions* with *Preparation*, *Approbation*, *Thankesgiuing*: there's little hope of any cure without him. These three adde *Efficacy* to his *Medicines*. Some neglect the *first*, *others* the *second*, some *all*. So they justly groane, and greive under a *continued* sicknes. It's

It's no otherwise with G
and our *Soules*. Hee h
sent *Iesus Christ* the Aut
of our *Spirituall* Heal
his *Knowledge, Experience,*
faithfulnes are wonderfu
His *Prescriptions* are all w
rantable, and *Soueraig*
Many have *Vlcerated* C
sciences, and soules *deepe*
a *Spirituall* Consumptio
becaus they will not
ceive this onely *Restorati*
I hold it best to subscri
to thy Directions for *Pur*
Potion, or *diet*, my *R*
covery is not to be doubt
if I follow thy *Aduise*, H
onely Remedies all shakin
Agues of *wavering* Consc
ences. Burning *Feavers*
sinfu

nfull *Luſt*. All *Conſump-*
ions of *Faith*, and zeale, and
ll the *ſwellings* and riſing
f the Lights to *Pride*, or
aine Ambition (Oh good
amaritan) dwell in the
ttle *Houſe* of my *ſoule*,
o I ſhall be purg'd, Cured,
nd Comforted at *all* times,
n *All* diſeaſes.

Meditation. 50.

Vpon a Soldier.

See in theſe *Profeſſors* a
dangerous *Mixture*, ſome
o *march* in the *ſame* Army
hoſe *Hearts* are with their
rethrens *Enemies*, And as

Opportunity ſerues, Runne
way, mutineere, or tur
abſolute *Cowards* upon Pu
of Pike, or any *great* ſeruic
Yet ſome there are, wh
deſerue Commendations b
their qualification of O
dience, *Courage*, *Patience*, wa
fulnes, and *Conſtancy*.

It hath beene alwayes
(Oh Lord) in the *Spiri*
all Army, ſome *Iſraeli*
have their Hearts with th
Lords of the *Philiſtines*, ſom
dayly Runne away fro
Gods *Garriſon*, the *Chur*
They goe *out* from us, b
cauſe they were not *of us*. O
thers turne *Rebels* to *Jo*
Chriſt his Kingdome, with
Nolumus Hunc Regnare, an
thouſan

housands are *faint-harted*,
nd white-liverd, though the
auſe be *good*, and God hath
romis'd to *defend* it.

They are thy *Faithfull*, and
lect (O God) that un-
dergoe the *Heat* of the day.
I beſeech Thee qualifie me
with *parts* Requiſite, and
hen I feare not the *faces*, nor
orces of thoſe *Goliah like*,
Enemies. I am ſure I ſhall
have ſome trew *Comrades* to
goe *with* me, and ſome to *fol-*
low me. The Lord *Generall*
is march'd before with a
ſtrong *Regiment*, He hath,
and will for ever *Triumph*.
I doubt not to have a ſhare
of *Comfort with* him, as well
as of *Blowes* for *him*.

Meditation. 40.

Vpon seing a Man looking upon the Sunne *with his Eyes Immediately.*

THis mans *Iudgment* is Erroneous, becauſe his *Perſpective* deceives him, he Concludes the *Sunne* to be noe *greater* then it doth *Appeare* to his Eye. He may as well conclude that it doth not *move*, becauſe he *perceives* It not. The *Height* of it from the Earth, the *weaknes* of his *Sence*, and the *Greatnes* of It's *Light* makes this confuſion in his *Iudgment*.

It's no otherwiſe in the *Spiritual*

spirituall Vision; the *Natu-rall* Man perceives not the *Greatnes*, and *Glory* of that *Sunne* of Righteousnes, The state of *Glory* is not to be seene with the *Eye* of *Sence*, or *Reason*. *Spirituall Obiects* must bee *Spiritually* discerned.

He that will *Rightly*, and *Effectually* behold Thee (Oh Saviour) must have the *Prospective* of *Faith*. The *Mystery* of thy *Conception*, *Incarnation*, *Resurrection*, and *Ascension* are so high above *Nature*, That *Flesh*, and *Blood* cannot attaine unto them. Such *Knowledge* is too deepe for the meere *Naturalist*, In beholding these deepe

Points; Let me *put out* the Eye of *Reason*, and *open* the Eye of *faith*. Oh Lord give me such an *Instrument*, so I shall neither faile in my *Expectation*, nor bee falsified about the *Obiect*. For *Faith drawes firme Conclusions*.

MEDITATION. 52.

Vpon seeing a Tent Pitcht *up, and suddenly* Removed.

HOw fit this *Instrument* is for *motion*, when as *great* Howses are *Burthenous*, and are of *that* nature they they cannot bee our *Com-*

panions

panions in any ſodaine extremities. This I ſee is of that eaſe, and yet convenient enough for a *Covering*, That a man may carry it all day at his backe, like a *Snayle*.

In caſes of ſodaine *neceſſity* the *Tent* is the better houſe. I had rather have a *Tent*, and *eſcape* the danger of a *Purſuing* Enemy, then a faire great *Houſe*, and my life taken away in it.

(Believe it) *Riches*, and this worldly Pompe have the greater Inconveniences. He that hath *leaſt* of this worldly Goods, hath the fewer feares. *Feriunt Summos fulmina Montes*; Give me a poore Life with *ſafety*,

rather then *Riches* with such *hazards*. Let me never looke for a long ſtay of certainty here, but alwaies ſo live, as expecting every moment a remove all from hence.

Militia eſt vita hominis ſuper terram.

MEDITATION 53.

Vpon the covetous Rich Man, Luk. 12. 16, 17, 18, 19, 20.

HOw full of *care* was this *Earth-worme*? yet how ſecure? how fooliſh?

What a *baſe* ſinne is that which

which makes men so *greedy*, and so *restles* in *getting* wealth, and being gotten, *debars* the Master of the *Right*, or of *any* good Vse of it: while he will not part with his *Money*, hee must part with his *Soule*. And when hee thinkes to *gaine* the World, he must *loose* it. While hee is making this *Resolutions*, hee is forc't to his *Dissolution*: before hee can Build, or Enlarge his *Barnes*, he must passe to his *Grave*.

He basely seekes to *hoard* up that, which hee should have *distributed*, what faire *Opportunities* doth a rich *Covetous* man *loose*.

Many

Many may, and shall smart for having so much lent to them, and they not lending *any*, to *any*.

The possession gives not the master *happines*, so much as the *distribution*.

The one way to gaine *Eternall*, is to passe away *Temporalls*.

The certainty of death, and the uncertainty of the time, is, and ought to bee a great Motive to weane us all from *covetousnesse*.

Meditation. 54.

Vpon the ſight of a Piſmire.

I See *greater* Creatures that may learne of *this*, to get their *owne* living, ſome *reaſonable* Ones ſcarce get it ſo diligently, and honeſtly, as this contemptible *Worme*. It labours while a faire *opportunity* is offered, Her worke is not to prejudice others by *Oppreſſion*, or *Extortion*, meerely for *ſuſtentation* againſt *harder* times; and for the *well* being of her ſelfe, and her neceſſary *Family*.

A neceſſary direction for all *Sluggards*, and *Spend-thrifts*, who may goe to her, and heare *Lectures* of Diligence, and Providence wiſely diſcourſd of. The firſt, ſhee teaches to get his *owne* Bread, and not to live by unlawfull meanes. The ſecond, ſhe tutors to *provide* for his Wife, and Children, and to have *ſomething* reſerv'd for a rainy Day of *Sicknes*, or *Adverſity*, or both.

As I ſee providence in this Creature, ſo I obſerve a ſociety with *Order*. There are no Private or Domeſtique *quarrels* practiſed amongſt them. Nature hath ſetled

ſetled peace, and concord in their *Confines*. Privat *Contentions* are a continuall dropping to a *Family*, which may prove an unhappy overflowing *tempeſt* to the *Republique*. *Abrahams* advice is worth *Imitation*. Let there bee *no* contention betweene *thee*, and *mee*, or *thy* Shepheards, and *mine*, For *we are Brethren*: *Vnity* crownes *Fraternity*. Diviſions are the *bane* of the ſtrongeſt Societies: *civill* wars made potent *Rome* a Cripple, an houſe divided againſt it ſelfe is, as when the *Head* wounds the *Heart*, or the *Hand*, both. It was deplored, when *Ephraim* was

againſt

againſt *Manaſſeh*, and *Manaſſeh* againſt him, yet both againſt *Iudah*. Peace not onely makes a State *flouriſh*, but alſo *eſtabliſhes*, and *confirmes* it.

The goodnes of the Creature lies not in the *greatnes*. *Wiſedome* goes not alwaies by *ſtrength*. Many other Creatures read *Morality* to man, this little great Student reads *Morality*, and *Divinity*. I would be loath this litle *Harveſt-man* ſhould condemne me. Let me gather *food* for my *ſoule* while I have the *Sun* of the *Goſpell*. So in the daies of *ſcarcenes*, I ſhall haue *enough*.

Me-

Meditation. 55.

Of Heaven.

It's *Beautifull*, *Large*, *High*, and *Firme*, God made it a Court for *Himselfe*, *Angels*, and *good* men. There have beene *many* in it, who shall never come *into it againe*. They cast out themselves *Ejectione firma*, It is full of beauty, Majesty, yet the poorest Peasant may be a *priviledged* Courtier.

It's large, to give spacious *liberty* to the Inhabitants. It's High, yet made for the *Lowly*, and *Humble*, firme,

firme to consummate the *blisse* of the *godly*.

The *beauty* of thy Court makes mee thinke what an *infinit* Majesty the *Maker* of it is of. Secondly, it puts me in mind of the *necessity* of my *sanctification*, for no uncleane thing shall come in there. Thirdly, the glorious happines of thy *Elect* vessels, that shall dwell in it for ever.

The *largnes* of it showes that this *Earth*, and my *Body*, are the *Prisons* of my soule, so that I desire to enjoy that spacious liberty.

The *Height*, and distance of it from the Earth, warnes me to begin my journey

thither

ither *betimes*. The *firmnes* it keepes mee from *deſ-ire*. I may the ſurer finde because the Court *never* moves. Thy *Court* (O God) full of *Favorites*. Let me, entreat thee bee *enrolled* a-ong the reſt, for *One*. The ay is *narrow*, yet to bee *nd*. If I ſeeke it, as I *may*, I *ought*, or as thouſands ve *done* before mee. (Oh ord) whom have I in *Hea-n* but *Thee*? and who doe *deſire* on *Earth*, in compa-ſon of *Thee*?

Glorious things are ſpoken of Thee, thou City of God.

MEDITATION. 56.

Vpon the Fish in the Sea.

HOw *long* have these crea
tures spaciated them
selves in this *watry* World
yet come forth not *infect*
with the *saltnes* of the plac
their Bodies are capab
of it, they *lodge*, and *li*
in it, *feed* in it, and *spo*
in it.

Behold an Admirab
Patterne for vs from the
Sea-faring Inhabitants.
godly man will keepe his
tegrity at all *times*, and
all places. Though it bee
gre

great Blessing to have our *Lotte*, and *Habitation* in *Zion*, yet if it be in *Sodome*, goodnes is not there to be left.

I shall never approve of his *Actions*, who changes his *minde* with the *places* hee passes through: to be for the *Coule* in *Rome*, and *Rhemes*, *in Geneva* a *Præcisian*, A *Lutheran* in *Dantzick*, A *Protestant* in *London*, and an *Heathen* in *Barbary*.

He is not a *good* man who followes this *Mutability*, *These* Creatures shall Condemne *those* then that will Conforme themselues to *all* sinnes, of *all* places. Drunkennes with the *Dutch*, *Lust*

with *French*, *Infidelity* wit
the *Italian*, *Ambition*, an
cruelty with the *Spaniard*
Treachery with the *Moor*
Witch-craft with the *La*
lander, *Covetousnes* with th
Iew, *Malice* with the *Turke*
and *Hypocrisie* at home.

A *wise* Man keepes him
selfe *free* from the sinne
of the *Times*, *persons*, an
places. It is not the *place*
that makes *Good*, or *Bad*. A
Man may bee *Good* in the
Campe, and *bad* in the *Church*.
I beseich thee (Oh Lord)
to give mee *Circumspection*
over my *waies*, so in *all*
places I may retaine *goodnes*,
and keepe *Piety*.

Me-

MEDITATION. 57.

Upon Saul *sparing* Agag, *and the rich, and best of the* Booty 1 *Sam.* 15.

HEaven would punish *Amaleck* with the *sword*, But Earth will pity him with *Covetousnes*: God *intends Iustice*, Saul *aimes* at *Profit*. Hee lookes not so much upon his *Commission* to *obey* it, as he seeks *Euasions* to *transgresse* it.

The greatest Princes may *faile* in their *designes*, when such *Generalls* are put upon the *Execution*.

Actions of the *greatest*

Consequence layd upon the *performance* of *vniust* stewards come *short* of the *first Intendments.*

Couetousnes is as Bad a fault in a *Commaunder* as *Cowardize.* The one *dare* not fulfill his *Iniunction*, the other *will not.*

That Pity is Execrable that hinders Heavens Iustice. The Sword is *sometimes* to be vsed rather then the Scepter. There *may* be time when the Generall in the Feild *must* be as a *Iudge*, not regarding the beauty, wealth, or quality of the *person*, but must proceed with *Iustice.* If God commands the Rule to be *Generall*, it's

no

no safe practise to put in *Exceptions*. Gods *Edicts* need not humane helpes to perfect them. The fitest *Glosse* upon them is *Obedience* to them. This conclusion is *firme*. *Heaven* commands this, or that, therefore it's *good*. beeing *good*, It is to be *performed*.

Sauls proceeding in this kind is much like to a *Partiall* Minister. God Commands him to destroy *all those* spirituall *Amalekites*, sinnes. But he onely beates downe the sinnes of *poore Men*, but spares, and connives at great Mens faults, holding them *Prisoners* in his heart, not *willing* to In-

Incurre perhaps their *Disfavour*.

And all those Men which onely roote out *small* Corruptions, and *lesser* sinnes from Their soules, but let *great* Ones raigne still, either for *Profit*, or *Pleasure*, or *both*, doe falsifie with God, as *Saul* did here.

Lord I pray thee give me grace to performe what thou Commandest. For *Obedience* is at *all* times, in *all* things pleasing to Thee.

Obedientia praestantior Hecatombis.

Meditation. 45.

Vpon his owne Thoughts *by way of* conclusion.

IT's harder I thinke than to be well *Imployed*, not to be imployed *at all*. It is as Toylsome to bee *ill Occupied*, as it is to be *Idle*. I cannot conceive that such an *Operative Organ* as the soule can want *worke*. It may as well be thought to cease to *Bee*, as not to be *labouring*. Shee is *mistresse* in such a *foule* House, shee had need *alwayes* be *cleansing*, she lodges so *many guests*, that it is a continuall worke to place *all* in

in *Conuenient Roomes. Many Thoughts* are ſuch *Quicke* Gueſts they will bee *gone*, and *ſteale* away ſome *good* from *her*, unles ſhee bee *wary*.

They are all like *Curreirs* carrying out, and bringing in *newes from* her, *to* the World, and *from* the World, *to* her.

They are *alwayes* in Travaile, the ſoule *abounds* with them, as the *Sunne* with *Moates*. Wee are borne to *Labour*, and we muſt performe our *Taſke*. As the Thoughts of *Man* are *Many*, ſo they are *different*, *All* are not *good*, nor all *bad*.

There

There is not any thing is bleſt with ſuch a *Library*, as the *ſoule* of Man is, *Every Obiect within*, and *without* reades to her obſeruations of *Morality*, and *Piety*. Shee cannot complaine for *want* of *Variety*, for the whole Vniverſe is her *ſtudy*.

Her thoughts are but her *Servants*, which ſhee *Entertaines*, or *diſcharges* as *they pleaſe*, or *diſlike her*.

I could wiſh that my thoughts would be tied upon the *Quatuor Noviſſima*. So they would never be *ill Imployed*.

I pray thee (O God) to ſet a watch ouer *all* my thoughts, That they may be

ſuch

such onely as may *Glorifie* Thee, *Benefit* my selfe, and *Better* others, and *this* is my *Thought*.

Come Lord Iesus, come Quickly.

Meditation. 59.

Vpon his reading the Occasionall Meditations *of the* Reverend Doctor *Hals* Composition.

IT's good to have a *patterne*, then it's a great blessing to *stirre* up *others* to *good Indeauours*. I must confesse

I had not laboured but by *His* aduice : *his* Fire made my Coale burne. It is as neceſſary a way for a Chriſtian, as I know *any*, and as Beneficiall, and pleaſant to the ſoule.

It's *Lawfull* to *Imitate* any *good* Action in *any* One, we might elſe caſheire Examples, and onely entertaine Precepts, but that *Magis ducimur Exemplis quam Præceptis*, the virtues of our Predeceſſors had died before this time, had they not beene maintained by worthy *Imitators*. It is *Blockiſh* ſtupiditie then to be *ſenſeles* of embracing ſuch *offered* benefits.

It

It is the *easier* for the soule to *collect* something out of *every* thing. We are all beholding to the *Pens* that hath *writ* before us. I cannot see how a wise Christian, can let *any* thing passe him, without some *benefit* by it. For a good Scholler in Christs Church will reduce most things to Application.

* * *

FINIS.